1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

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THE CODEX FLORENTINO

expressed in our nursery rhyme: "Rich man, poor man . . ." various other activities, caught with a fresh and humorous eye. Although some of the background details indicate that Spanish influence was already strongly felt a generation after the Conquest, the general details disclose a strong persistence of the Aztec way of life.

[441]

Chief

[463]

Lawyer

Merchant

Women

Doctor

[759]

Sailor, Seaman

[502
501]

Ant Bite

[p. 112 (c)]

1:Vaillant A-5 (1928-1936)1941 NU7 Astec NU7

361 174 Approaching along the causeway, the traveler of that time passed first between expanses of open water. Then gradually tiny islands of green appeared, made of masses of mud dredged up from the bottom of the shallow lake and held [241] [311] [50] in place by wickerwork. White-clad farmers dexterously poled their tiny dugouts through the maze as they went about the cultivation of their gardens. These irregular islets merged gradually into a more orderly grouping where the accumulation of soil had become stabilized as the roots, striking downward, had established anchorage in the lake bottom and created solid ground. This artificially made land reduced the open water of the lake to mere canals. (See Plate 37, bottom.)

[363 505] Save for the broad causeways, roads there were none; and along the canals the traveler saw, in increasing numbers, boatloads of produce headed toward the city. Here and there among the green of the crops and trees he caught glimpses of thatched roofs and wattled walls, the huts of the farmers. Then adobe walls of more substantial dwellings began to encroach on the gardens, and the waters of the lake shrank to a canal following the roadway. The adobe walls gave way to the fronts of more pretentious houses plastered white or washed with powdered pumice, a dull, rich red. Now the visitor could realize how the city expanded through the successive creation of artificial islands which bore first a crop, then a modest hut and finally became integral with the masonry of the city proper.

363 174 The causeway had now changed from a simple means of communication into a principal street with all its social complexity. Since canals took the place of roads, space for a saunter was so rare that the causeways were as much recrea-

776 white clay. He had a spray of flint knives, with quetzal feathers.[79] The burden on his back had [a fan of] red and green feathers. His sun flag was upon it. The sun sign was on his paper vestments,[80] and on his shield. Red was his staff, which had a heart. He had a necklace of the claws of an animal. He had a paper breech-clout. He had rattles and shells. He had sun-shoes.

Seventeenth Chapter, which tells of the god whose name was Left (Opochtli), whom anciently men here worshipped as a god.

This Opochtli was one of the Tlaloca. He was the god of those who lived on the water, who worshipped him.

[773] They said that he made and revealed his ceremonies and
776 invocations—the net, the fleet-thrower, the three-pronged har-
796 poon,[81] the pole for propelling boats,[82] [and] the bird-snare.
[213] And when his feast was celebrated, offerings of water, food, [and] wine were made; and the cane of corn plants, scented smoke, incense, and sweet-smelling herbs. Then they spread before him, thus welcoming him. They drank their cacao-boards at him. They strewed roasted [pop-]corn grains like hailstones, or like scattered dice. And also his old men, his old women, and the city elders made music for him.

776 As his garb, he wore a paper crown; he was covered with black unguent—a liquid rubber covering; he had a heron-feather spray with single quetzal feathers. He wore a paper breech-clout [and] had a paper vestment [over his shoulders] with the sun-emblem.

Eighteenth Chapter, which tells of the god named Our Lord the Flayed One (Xipe totec).[83]

He was the god of the sun-shoe people, the proper god of the Zapotecs.

776 His gifts, [which] he dealt out, his particular ceremonies, his
753 attributes, with which he visited people, which he gave them, [were] blisters, sores, smallpox, ophthalmia, maladies causing watery eyes, infected eyelashes, lice about the eyes, fogging of the eyes, filling of the eyes with flesh, whitening of the eyes,[84] cataracts, glazing of the eyes.[84]

776 Those who were affected, we men then reckoned, would
796 thereupon vow to him, saying [that] therefore we would keep on, having donned it, his skin, on the celebration of the Feast of the Flaying of Men.

All hastened persisting in a company, wrapped in skins [of men], [blood-]stained, dripping [blood], gleaming [with

Ynic cuatolli vmuuac capitlalo, ynuchpa tlamo, yn teuil, yn itoca cuatl opochtli: yn quiyauhtiuia in tamach, nican tlacat.

Inin opochtli, ipan mitoaia, tlaloc: oalaca inmach cuica, quiyauhtiuia.

Auh quiyauia, ca ihuael itlacatiuil, ytlamatil, quiyauil, quiyaitiz in matlatl, yn atlatl, yn mjauachtli, yn oviotli, tzanatli.

Auh yn iquac tlhujquiztililoia, ed, tlaquilli, vctli, in tenili mochioaia: yuan cimapilli, mochitl, yietl, copalli, yiauhtli, quiyaqevilloia, ic quiyauauiquja: chicuacuitl cuecuelachtlia mamachtiuil quichaiviltiloia: inhuqua tecivitl poria: no yuh quiyejcatinia, yn teoviauan, yn jlamatzitzin, calpolcque.

In jnechichiual cuica: amacuic, tlatlapalli, tlatlatilli, atzatzaua, quemelejauia, amamatlc, amamapanalc, tzaolcia.

Ynic cxxtolli vnuey, capitlalo, ynuchpa tlamo, in teuil: yn itoca, xipe totec.

Axcaqui itenuh: tequauca in vel inenuh cuica,

yn inequiuh panuja, yn inenduan ytlachiual, yn inaiccauil: ic tomotlaia, ic tzoncoia, ihuael quiyauacaia, in totomaujtiuh, papaiacuiltiuh, cpcuecuiltiuh, iacacuiltiuh, ixchichiltiuh, ixtepiquipiquiltiuh, ixtamapalcuiltiuh, ixtenchpachiltiuh, ixtecapachiuhtiuh, ixtaquiztiuh, ixtatlaiztiuh, ixtacayeiztiuh.

In aquja ipan mochioaia, yn cuculiuh tequjchiuj, yuiqua tomomoloaia, yuiqua tajcuia: yuic tamaquja yn jiuuan, yuic ilhuj aquja, yn jquac tlhujquiztililoc: tzoncoioia, tacuxipeualiztli:

tlapanalcioia, tzoncoia, tajcujcuia tzoncoioia, mochioni cuicuiuj, chichicuiuiuj, chichiqui-tiuj, tzoncuelcuiuj in

79. Cf. Sahagún, *Historia general*, Vol. II, p. 308 (*tequauchtopilli*).
80. Cf. Seler (*Gesammelte Abhandlungen*, Vol. II, p. 591) for explanation of *xicolli del sol*.
81. ". . . *un dardo de tres puntas que se llama mitzmitzcuahuitl*."—Sahagún, *op. cit.*, Vol. III, p. 172. The corresponding Spanish text on Opochtli, contains the other information: ". . . *y en unas manos, cargaua un dardo, con tres puntas, [arrojaual tiempos, puesto mitotaua (sic?) con el dardo] con que hazia, a los peces; y tambien el de matar gente.*"
82. Standing in the bow, they propelled it with a long pole. The Spanish text uses the same terms, *var*, which is technically inaccurate.
83. Seler (*Travels in the Aztec Collection*, p. 169) cites Herrera (*Hist. gen.*, Lib. III, cap. 15) to indicate that Xipe enjoyed special honor in the Totonac domain. A clear discussion of the "*pajuiaz y dapuuaz*" is given in Sahagún, *Historia general*, Vol. III, p. 133. See also note 69.
84. Meaning problematical.

A 796 in five days the feast day of Toxcatl would come, then they began to sing [and dance].

Now, during this time, Moctezuma came not forth; those who had been [the impersonator's] companions provided the people with food and favors.

On the first day they sang [and danced] at a place called Tecaxuman. On the second day, in the place where they kept the image of Titlacauan, in the house of the keeper who guarded it. On the third day, at Teppetzinco, in the midst of the lagoon. On the fourth [day], at Tepepulco, which is also near Tepetzinco.

●[501] After they had sung [and danced], then he embarked in a canoe. The women went traveling with him; they went consoling him and keeping him merry. Then the canoe arrived; then it touched the shore: then it was beached at a place called Acaquilpan or Canaltepec.

For here he was abandoned, a little [distance] from Tlapitzauhcan. The women then returned; and only they who had freely become his pages accompanied him while he yet lived.

[346] So, it was said, when he arrived where he was to die, [where] a small temple stood, called Tlacochcalco, he ascended by himself, of his free will, to the place where he was to die. When he climbed the first step, as he passed one [step], he there broke, shattered, his flute, his whistle, etc.

And when he had mounted all the steps, when he had reached the summit, then the priests fell upon him; they threw him on his back upon the sacrificial stone. Then [one] cut open his breast, seized his heart, and raised it as an offering to the sun.

For in this manner were all [these] captives offered up. But his body they did not roll down; rather, they lowered it. Four men carried it.

And his severed head they strung on the skull-rack. Thus he ended in the adornment in which he died: Thus he there ended his life, there he terminated his life, when he went to die there at Tlapitzauaian.

And this betokeneth our life on earth. For he who rejoiceth, who possesseth riches, who seeketh and covereth our lord's sweetness, his gentleness—riches and prosperity—thus endeth in great misery. For it is said: "None come to an end here upon earth with happiness, riches, and wealth."[12]

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A 796 778 And here in Mexico, when [it was the month of] Toxcatl, was set up and formed a figure of Uitzil-

cuilti, oquiuh macuilliuhtl quiçaz yn ilhuitl Toxcatl, in pena cujcujca:

yn iquac y, yn izquilhuitl y, ocmo onmachiztia yn motecuçoma, oc ie yeznuiz caeca, tetlaquahtia tetlauhtia,

ynic cemilhuitl cujcujca, itocaiocan tecaxuma: ynic omilhuitl, vncan in pialoia, in teixiptla in titlacauan, yn ichã aquin calpixcuj, yn oquipiaia: ynic eilhuitl tepetzinco, vmpa in anepantla, ynic nappa tzpepulco, çan no itlan in tepetzinco.

Yn on cujcujcac njman ie ic onmacalaquja, itlan ietihuj in cioa, quiiollaltitiuj, quellaquauhtiuj: vmpa vnquiça, vmpa onatenquiça, vmpa quimonacana in acalli, ytocaiocan acaquilpan, anoço canaltepec:

ipampa ca vncan entecaoaloia, achi ie ytlan in tlapitzauhcan: in cioa vncan oalmocuepa: auh ça ichoã in matian muchioa, yn jachoan ocaica, yn oquitocatinenca in iõc oc nemj.

Juh mjtoa yn oacic, in v[illegible]can mjquja teucaltontli icaia, itoca tlacochcalco: çan inomna in tleco, çan monomatlecauja, in vmpa mjquja: in ce tlamamatlatl contlecauja, in ce conpanauja, ce vncan quixamanja, quipuztequj yn itlapitzal, yn jvilacapitz, etc.

Auh yn oquipantiaz, yn izquj tlamamatlatl, yn opanuetzito tlacpac: njman quicujciuetzi in tlamacazque, conaquetztiteca in techcac: njman ie ic quelteiequj, conanalia yn iiollo, no conjaujlia in tonatiuh:

ca çan muchi tlacatl iuh mictiloia, in mamalti. Auh yn jtlac amo quioalmjmjlocaia, çan quioaltemoujaia, quinauhcaujaia:

auh yn jnoxtencõ, tzompatitech conquauhço, iuh tlantica, yn iuh ipõ omjc ynechichioal: ie vmpa ontlamj yn jnemjliz, vmpa contzonquixtia yn jnemjliz, yn vmpa omjquito Tlapitzauaian.

Auh ynjn ca quinextcaioia, in tlalticpac tonemjliz: ca in aquin paquj, motlamachtia, in quitta in quimauiçoa in itzopelica, yn jaujiaca in totecuio, in necuiltonolli, in netlamachtilli: injc tzonquiça vey netolinjliztli: ca inh mjtoa, aiac quitlamictiuh in tlalticpac, paquiliztli, necuiltonolli, netlamachtilli.

Auh yn nican mexico, yn iquac Toxcatl: motlalia

12. This is a reference to the characteristics of Tezcatlipoca. See Anderson and Dibble, op. cit., p. 2.

3: Sahagún M-5 (1529-1590) 1951 NU7 Aztec NU7

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—After Paso y Troncoso

22-23. Etzalqualiztli (Chapter 25)
24-25. Tecuilhuitontli (Chapter 26)
26-28. Uei tecuilhuitl (Chapter 27)
29. Tlaxochimaco (Chapter 28)

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7: Sahagún M-5 (1529-1590) 1955
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—*Ajtar Pano y Troncoso*

95, 97. Mexicans recover bodies and loot from the Tolteca canal (Chapter 25). 98. Massacre at Calecaya-o (Chapter 25). 99. Spaniards climb up to Tecalhuayocan (Chapter 25). 100, 101. People of Tecalhuayocan welcome the Spaniards (Chapter 26). 102. Spaniards prepare to depart from Tecalhuayocan (Chapter 26).

[P. 44(0)]

11:Diaz T,H-5 (1519-1520) 1910
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splendour of the other Caciques who came out to meet us, who were the Lord of the town named Cuitlahuac,[1] and the Lord of Culuacan, both of them near relations of Montezuma. And then when we entered that city of Iztapalapa, the appearance of the palaces in which they lodged us! How spacious and well built they were, of beautiful stone work and cedar wood, and the wood of other sweet scented trees, with great rooms and courts, wonderful to behold, covered with awnings of cotton cloth.

When we had looked well at all of this, we went to the orchard and garden, which was such a wonderful thing to see and walk in, that I was never tired of looking at the diversity of the trees, and noting the scent which each one had, and the paths full of roses and flowers, and the many fruit trees and native roses, and the pond of fresh water. There was another thing to observe, that great canoes were able to pass into the garden from the lake through an opening that had been made so that there was no need for their occupants to land. And all was cemented and very splendid with many kinds of stone [monuments] with pictures on them, which gave much to think about. Then the birds of many kinds and breeds which came into the pond. I say again that I stood looking at it and thought that never in the world would there be discovered other lands such as these, for at that time there was no Peru, nor any thought of it. [Of all these wonders that I then beheld] to-day all is overthrown and lost, nothing left standing.

Let us go on, and I will relate that the Caciques of that town and of Coyoacan[2] brought us a present of gold, worth more than two thousand dollars, and Cortés gave them hearty thanks for it, and showed them much affection, and he told them through our interpreters things concerning

[1] Coadlabaca in the text. [2] Cuyuacan in the text.

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600 excepting the southern edge round Mixcnic, and is now one vast maize field.

Zochimilco is reduced to a swamp traversed by many water-ways and the water from its springs is being utilized for the supply of drinking water to the City. Texcoco alone remains, in a shrunken condition, and no further drainage of its waters is contemplateo, as the evaporation from its surface is one of the main factors contributing to the equable climate of the valley.

THE CITY OF MEXICO.

361 The two towns of Tenochtitlan and Tlaltelolco appear to have risen side by side, each retaining control of its own local affairs, until the time of Axayacatl, the sixth ruler of Tenochtitlan (1473), when, after a fierce battle in the streets of the City, Tlaltelolco was conquered, its chiefs killed, and it became a part of the City of 361 Tenochtitlan. It is, however, this growth of the City in two distinct 346 parts that accounts for the existence of the two centres of religious worship, the great teocalli of Tenochtitlan with its surrounding courts and temples (where the Cathedral of Mexico now stands), and the still larger and more important teocalli of Tlaltelolco and the adjacent temples, courts, and priests' houses, etc., which are so fully described by Bernal Díaz in the text.

361 The following quotation is from the writings of the "Anonymous Conqueror," who himself beheld Mexico in the days of Montezuma:—
363 "The great city of Temistan (Tenochtitlan), Mexico, has and had many wide and handsome streets; of these two or three are the principal streets, and all the others are formed half of hard earth like [50] a brick pavement, and the other half of water, so that they can go out along the land or by water in their boats and canoes which are made of hollowed wood, and some are large enough to hold five persons. The inhabitants go abroad some by water in these boats and others by land, and they can talk to one another as they go. There are other principal streets in addition, entirely of water which can only be traversed by boats and canoes, as is their wont, as I have already said, for without these boats they could neither go in nor out of their houses.

342 "And this is the fashion of all the other towns which I have said are situated on the fresh water part of this lake. There were, and still are, in this City very handsome and fine houses belonging to the chieftains, so large and with such offices (*Estancias*), dwelling rooms, and gardens both above and below that they are wonderful to behold. I entered the house of a principal lord more than four times on purpose to see it, and I always walked about until I was tired, and I never managed to see the whole of it. It was the custom to have near the entrance of all the Lords' houses very large halls and offices around

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blessed Mother that helped us. To return to our story, the gist of his message was, that he would come in spite of us and of his uncle to speak to us and to kill us. 721

When the great Montezuma heard that insolent reply, he was greatly angered, and at once sent to summon six of his most trusted captains. And he gave them his seal, and he also gave them some golden jewels, and ordered them to go to Texcoco, and secretly to show that seal to certain Captains and relations of his, who were on bad terms with Cacamatzin on account of his haughtiness, and so to manage that they should make prisoners of Cacamatzin and those who were in his confidence, and bring them before him at once. When those Captains had departed, and it was understood in Texcoco what it was that Montezuma had ordered, as Cacamatzin was greatly disliked, he was taken prisoner in his own palace while he was discussing the subject of the war with his confederates, and they brought five of them as prisoners in his company. [643]

As that city stands close to the lake, they got ready a great pirogue with awnings, and they placed Cacamatzin and the other prisoners in it and with a great crew of rowers they brought them to Mexico. When they had disembarked, they placed Cacamatzin in a richly adorned litter fit for a king such as he was, and with the greatest show of respect they brought him before Montezuma. [501]

It seems that in his interview with Montezuma, he was even more insolent than he had been before, and Montezuma knew of the plots he had made to raise himself to the lordship of Mexico, about which he learnt further complete details from the other prisoners who had been brought to him. If Montezuma was angry with his nephew before, he was now doubly so, and he promptly sent him to our Captain to be held as a prisoner, and the other prisoners he ordered to be set free.

Cortés went at once to the palace to Montezuma's